Melas of Ragatattvavibodha of Pandit Srinivasa

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HERE we take up *melas* having two *svaras*, either *Komala* or *Tivra*. The author gives nine types of these *melas* and each is stated to be of eleven kinds.

The nine types are as under:—

(1) रि *Komala* and ग *Purva*, (2) रि *Komala*—ग *tivra*, (3) रि *tivra tura*—ग *tivra*, (4) म *tivratara*—ग *tivra*, (5) ग *atitivratama*—म *tivratara*, (6) म *tivratara*—ध *Komala* (7) ध *Komala*—नि *purva*, (8) ध, नि *Komala* and *tivra* and (9) ध *tivratara*—नि *tivra*. Thus the.e are 99 types of *melas* having two *svaras*. One instance of the first kind of रि को & ग पूर्व—out of these may be quoted with the *saragama*—for want of space:—

(1) *Sampurna*—(1) स रि (ग) म प ध नि ।

(2) *Sadava*—(1) सरिगपधनि । (2) सारिग-मधनि । (3) सारिगमपनि । (4) सारिगमपध ।

(3) *Odava*—(1) सरिगधनि । (2) सारिगमनि । (3) सारिगमप। (4) सारिगपनि । (5) सारिगमध । (6) सारिगमध ।

It will be observed from these that म,प,ध,नि are dropped from each and couplets of मप, पध, धनि, मध, मनि and पनि, which are formed from म, प, ध, नि—are dropped from each in succession.

This will be more clear from the following chart II of *melas* having two *svaras:*

CHART II

Melas having two Svaras

S. No.	Name of Svaras	Varieties			
		संपूर्ण	वाडव	ओडव	Total
१.	रि कोमल +ग पूर्व	१	४	६	११
२.	रि कोमल +ग तीव्र	१	४	६	११
३.	रि तव्रतर +ग तीव्र	१	४	६	११
४.	म तीव्रतर +तीव्र	१	४	६	११
५.	ग अतितीव्रतम+म तीव्रतर	१	४	६	११
६.	म तीव्रतर +ध कोमल	१	४	६	११
७.	ध कोमल +नि पूर्व	१	४	६	११
८.	ध नि कोमल, तीव्र	१	४	६	११
९.	ध तीव्रतर +नि तीव्र	१	४	६	११

Now we come to *melas* having three *svaras* either *Komala* or *tivra*. Six types of these *melas* having the following *svaras* are given as-under in the following tabular form:—

CHART III

S. No.	Name of Svaras	Varieties			
		संपूर्ण	वाडव	ओडव	Total
१.	रे का – म ती त – ग ती	१	४	६	११
२.	ग ती ती – ग ती – म ती त	१	४	६	११
३.	ग ती – म ती त – ध को	१	४	६	११
४.	ग – अ ती तम – म ती त – ध को	१	३	३	७
५.	म ती ती – ध को – नि पूर्व	१	३	३	७
६.	म ती त – ध ती त – नि ती	१	४	६	११
	Total	६	२२	३०	५८

* Abbreviated *Komala*=को. *Tivratara*=ती.त. *tivra*=ती. *Atitivratura*=अ. ती. त. *Tivratama*= ती. त. *Atitivratama*=अ. ती. तम.

Now from the instances of *sarigams* given in the text, it is observed that eleven (*i.e.*, १ संपूर्ण, ४ षाड्व एंड ६ ओड्व) types are given in cases of 1, 2, 3 & 6—as shown in the above chart, while only seven are given in cases of 4th & 5th types. So far, we have seen that the number of *sarigams* under each category is the same, hence the difference in this category deserves to be explained.

The numbers of 1, 2, 3, & 6 tally with those under category II, *i.e., melas* having two *svaras*. Now we have seen in the chapter on *svaras, i.e.*, even though Pandit Srinivasa has given 19 *svaras*, practically 12 *svaras* were in use (*vide* verse 46 of ग. त. वि.), *i.e.*,शुद रे was equal to ग पूर्व, शुद = रे ती तर शुद म=अति ती तम ग, शुद म=पूर्वति, शुदनि ती तर ध and ती प्र रे was equal to को. ग and नि का=तीव्र ध, hence the three *svaras* in 1, 2, 3 and 6 are to be considered as having two *svaras*, hence these should more properly go under category II of *melas* having two *svaras*. If, however, we do not agree with this point, then these can have 7 varieties only and not 11. On the analogy of the principle explained previously, it is clear that these three *svaras* given should be included and *Sa* being the fundamental note is to be included in all the types, and the remaining *svaras* are to be omitted, one by one, in the *Sadava* forms and couplets of the same should be omitted in the *Odava* forms. The total number in the categories II & III will have, therefore, to be adjusted accordingly.

For clarification, one instance may be given for want of space. Let us take the 1st case having रि को, म ती. तर+ग ती. The *Sampurna* form is always सरिगमपधनि in all cases, but in the text it is given as सरिमपधनि (*vide* page 16) which is, therefore, not correct; it may be a slip of pen.

In *Sadava* the following four forms are given on page 16 (1) सरिमपधनि। (सरिगमपनि)। (2) सरिगमधनि। (3) सरिपधनि। (4) सरिगमपध।

But there can be three forms only as in cases of 4 & 5 for the three *svaras* given and the fundamental are to be included in each *mela*. Therefore, no *svara* out of these can be omitted, hence the three forms should be:—

(1) सरिगमधनि where प is dropped

(2) सरिगमपनि where ध is dropped (3) सरिगमपध where नि is dropped instead of the above forms (1) सरिमपधनि, (2) सरिपधनि, which are incorrect, as (1) omits ग and the other drops ग, म.

In *Odava* there ought to be three forms only—formed by omission of the couplets formed from प, ध, नि पध, धनि, पनि which are: (1) सरगमनि (2) सरिगमध (3) सरिगमप।

MELA IV

Now we come to *mela* No. IV having four *svaras*, either *Komala, tivra, tivratara, tivratama*, etc., which are stated to be 40 in all as shown in the following tabular form:—

Melas having 4 Svaras

S. No.	Name of Svaras	Sampurna	Sadava	Odava	Total
१.	रे को +ग पूर्व+म ती तर+ध को	१	४	५	१०
२.	रे ती. तर+ग ती +म ती. तर+ध को	१	४	४	६
३.	ग ती +म ती. तर+नी ती	१	४	६	११
४	ग अ ती ती. तम+म ती. तर+ध को. +नी पूर्व	१	२	१	४
५.	ग अ. ती तम+ध ती तर+नी ती.	१	३	२	६
	Total	५	१७	१८	४०

From the above it is observed that there are three *svaras* in 3 & 5, hence these should more properly go under the category III having three *svaras*. It is, therefore, not clear as to why these are included here and the number of forms should be the same as under category

III. The difference, therefore, deserves to be explained. In this short article, we may only explain one instance for want of space.

Let us take the 1st case where 4 *svaras* are to be taken.

The *Sampurna* form is always सरिगमपधनि in all cases.

The 4 *Sadava* forms given in the text on page 17 are:— (1) सरिमपधनि । (2) सरिगपधनि । (3) सरिगमधनि । (4) सरिगमपध, but these do not appear to be correct, because in each form these four *svaras* रि, ग, म, ध and स being the fundamental notes cannot be omitted in any, hence the only two remaining *svaras* प and नि can be dropped from the Sadava forms and couplets of प and नि, *i.e.*, प नि is to be omitted in *Odava* form. *Sadava* will have thus two forms as under:—

(1) सरिगमधनि where प is omitted.

(2) सरिगमपध " नि " and the *Odava* has only one form, *viz.*, (1) सरिगमध where प नि are dropped.

The other forms given in the text cannot, therefore, be accepted as correct, as they drop the *svaras*, *viz.*, गम, मप, गप, गनि, *i.e.*, ग & म which are not to be omitted therein.

On the analogy of the above the correct numbers in each case should be as under:—

1. 1+2+1=4.
2. 1+2+1=4.
3. 1+3+3=7 as per category III having 3 *svaras*.
4. 1+2+1=4.
5. 1+3+3=7. —do.—

Mela V

Now we come to the fifth type of *melas* taking five *svaras*, which are five in all from 27 to 31 as given in the text (page 19).

All these *melas* from 27 to 31 have रि, ग म, ध, नि *svaras*, the difference being only in the *Komalatva* or the varieties of each should be the same.

In the *mela* the *sampurna* is of one type, *Sadava* of one type and *Odava* nil, hence there are two varieties in each case; the total number, therefore, is ten in all. The *saragams* given in the manuscript are correct, hence these are not discussed here.

Now we come to *mela* number V which takes five *svaras*, which are stated to be of five kinds and are ten in all. The details of these are as under:—

Melas having 5 Svaras

S. No.	Svaras	Sampurna	Sadava	Odava	Total
१	रे को.+ग पूर्व+ध को+म ती तर नि पूर्व	१	१	nil	२
२.	रे को.+ग ती.+म ती. तर+ध को. +नि ती.	१	१	–	२
३.	रे को+ग ती+म ती. तर+ध ती. तर+नि ती	१	१	–	२
४.	रे को+ग अ. ती. तम+म ती तर +ध ती. तर+नि ती.	१	१	–	२
५.	रे ती. तर+ग अ. ती. तम+म ती. तर+ध ती. तर+नि ती.	१	१	–	२
	Total	५	५	–	१०

If we recapitulate the total number of *melas*, their varieties will be as under:—

Recapitulation of Melas I to V

S. No.	Melas	Sampurna	Sadava	Odava	Total
1.	I	6	31	65	102
2.	II	9	36	54	99
3.	III	6	22	30	58
4.	IV	5	17	18	40
5.	V	5	5	Nil	10
	Total	31	111	167	309

Thus there are 309 *melas* in all out of which 31 are of *Sampurna* type, 111 of *Sadava* and 167 of *Odava* types.

VYAVADHANA VIKRUTA MELAS

Now Pandit Srinivasa gives us the details of these *melas* having two, three and four *svaras*, respectively.

The author defines this *mela* as "द्वादश श्रुतिमध्ये व्यवधानं भवेत", *i.e., svaras* having an interval of 12 *Srutis* between them become *Vyavadhana.* Now the author gives six types of these *melas* which are as under, *melas* having:—

(1) *Re Komala* and *Ma Tivratura.*

(2) " " *Dha Komala.*

(3) " " *Ni Tivra.*

(4) *Ga Tivra* " *Dha Komala.*

(5) " " *Ni Tivra.*

(6) M*a Tivratara*,, *Dha Komala.*

Each of these again is of 11 kinds, *viz.,* one Sampurna, 4 Sadava and 6 Odava. Instance of the first kind only may be given for want of space:—

(a) Sampurna—सरिगमपधनि

(b) Sadava —सरिमपधनि (1) सरिगमधनि (2) सरिगमपनि (3) सरिगमपध (4)

(c) Odava —सरिमधनि (1) सरिंगमनि (2) सरिगमप (3) · सरिमपनि (4) सरिमपध (5) सरिगमध (6)

The principle observed in all these *Saragams* can be explained. It appears that those svaras which are to be included therein (*i.e.*, रिं & म in this case) and the fundamental स are not to be dropped from any form. Hence ग, प, ध, and नि are dropped, respectively, in the Sadava forms and couplets of ग, प ध, नि, *viz.*, गप. गध, गन, पध, वनि & घनि are dropped from the *Odava* forms, one by one, and we get the forms mentioned in the manuscript.

These may be summarised in tabular form for clarification:—

I Melas having two Svaras

S. No.	V.V. Melas having two Svaras	Sampurna	Sadava	Odava	Total
१.	रे को. +म तीव्रतर	१	४	६	११
२.	रे को. +ध को.	१	४	६	११
३.	रे को +नि तीव्र	१	४	६	११
४.	ग तीव्र +ध को	१	४	६	११
५.	ग तीव्र +नि तीव्र	१	४	६	११
६	म तीव्रतर+ध को	१	४	६	११
	Total	६	२४	३६	६६

Now melas having three *svaras* are stated to be of three kinds and each has seven forms and those taking four *svaras* are stated to be of six kinds and the total number of varieties in this case is given as 33. This will be more clear from the tabular forms given below :—

II Melas having three Svaras

S. No.	V.V. Melas having three Svaras	Sampurna	Sadava	Odava	Total
१.	रे को.+म तीवतर+ध को.	१	३	३	७
२.	रे को +ध को.+नि पूर्व	१	३	३	७
३.	रे को.+ध तीव्र+नि तीव्र	१	३	३	७
		३	६	६	२१

III Melas having four Svaras

S. No.	V.V. Melas having four Svaras	Sampurna	Sadava	Odava	Total
१.	रे को.+म ती. तर+ध को.+नि पूर्व	१	२	१	४
२.	रे को+म ती. तर+ध ती. तर को.+न तीव्र	१	२	१	४
३.	रे को.+म ती. तर+ध को + न तीव्र	१	२	१	४
४.	ग तीव्र+म ती तर.+ध को.	१	३	३	७
५.	ग तीव्र+म ती. तर+नि तीव्र	१	३	३	७
६.	ग तीव्र+म ती. तर+नि तीव्र	१	३	३	७
	Total	६	१५	१२	३३

Now minutely scrutinising these, it is clear that the forms 4, 5 and 6 in III have three *svaras* each, hence it should go under the category II, and the svaras in 5 and 6 are the same. So these should be adjusted accordingly.

The total number of these *Vyavadhana Vikruta melas* is 120, out of which 15 are of *Sampurna* type, 48 of *Sadava* type and 57 of *Odava* type, which may be summarised in a tabular form as under:—

S. No.	Melas having Svaras	Types	Sampurna	Sadava	Odava	Total
1.	Two Svaras	6	6	24	36	66
2.	Three Svaras	3	3	9	9	21
3.	Four Svaras	6	6	15	12	33
	Total	15	15	48	57	120